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As Flies

Has not it happened to you that you try to write or read something when a dirty and noisy fly comes up right away on you? And it does annoy you. While this fly bothers your existence, and does not let you concentrate on your job, your immediate idea is to squash it. You think: "I kill it, and that's it!" In fact, the action of destroying it is automatic. Most of us act this way, without regretting the little animal's death. What is really a pity is that this is the action that proves our lack of creativity. With a small effort, imagine that this fly flight describes on the air, the beautiful simple line trajectory of a nude woman. Or, that its humming could have inspired Doppler's theory, while it was moving close and away from him, just as Newton let himself being inspired for an apple...you can make up a new legend. Perhaps it is just a clumsy fly without great pretensions...maybe it just wants you to open the window: You get refreshed and it comes back to its black bag (or it goes looking for a gentle man who can understand it and wants a Nobel). When I say flies are disgusting, it does not mean they definitely are, but that is what they are to me. The opposite decision is very smart: the insect arrival becomes an interesting event to me, even though this fly does not really want to tell me something. What matters is my effort for interpreting it, because this moment could be, if I let it be, something useful, important or beautiful.

It is obvious that the fly has much less to tell me than any other human being. The insect and I have broken away our codes millions of years ago. In spite of this, any other person is extremely similar to me, although it is as noisy and dirty as the fly. Although he does not dress like I do, has got a different chromatic composition, and speaks in a different language, although he does not like me, and I do not like him either, he has too many things to give me, from the same instant I have got the fortune he crossed into my way: starting from his simple experience of being as dirty and noisy as the fly.

Art has always founded an awaking multiplicity of sensations, and it has to be wonderful to know the entire possible spectrum that could be manifested inside ourselves. This is the human being I can sit with, to unravel the complicated confluence of conditions in the time he was brought to be here and now, matching exactly with me in time and space: this, that has made him part of my life. It is such an exciting idea for anyone of us, that perhaps attains to get a smile from that one who seemed not to like me: this is communicative art.

The starting point to establish dialogue with someone else is to introspect completely the importance of what the other can tell us, and that is something only each one of us can do. The more simple it is for each individual to find courage to communicate with someone else, the closer he will be to live correctly and intelligently. Wilbur Marshal Urban noted: "It is perhaps conceivable that we may have a direct

apprehension or intuition of life, but the meaning of life can neither be apprehended or expressed, except in language of some kind. Such expression or communication is part of the life process itself.”¹ The symbolic acquisition undoubtedly makes possible this process Urban talks about. Whom do you acquire such capacity from? From the other, from that one who is different from me. However, with respect to this, we are all taking wrong decisions every moment of our lives.

The main importance of communication between us is our intense necessity to learn on every step, because for human beings learning is satisfactory. Happiness is not the natural state of humanity: Everyone has to learn how to be happy, because we were not born biologically conditioned for fullness to come up suddenly. It is a learning which process entails the acquiring of an attitude that modulates the disagreeable sensible states. Randolph Nesse, in his article “Emotional Disorders in an Evolutionary Perspective” claims: “Natural selection shaped the regulation mechanisms for maximal reproductive success, not for peace and happiness.”² Of course, a human being’s objective of life is not theoretically unified among us. Each cultural group has got a different philosophy and seeks for diverse essential objectives. But our uncontrollable technological advances should lead us to universalize a concept that we could all use as a reason for our actions. That concept, whatever it ends up being, has to in any case tend for the experience of living to be rewarding for all the individuals. It might sound utopian in a world where violence and poorness are constantly shortening many people’s dreams, among whom, perhaps, was that wise person who had the formula that would end up forever with our hopelessness. We all know how many things the world is missing when the particular weave of experience’s threads, which is each individual, is silenced: Valuing each other has to result in the end of conflicts.

Dialogue among Civilizations is a responsibility each one of us has to assume if we want to achieve that unified concept which comes up from collectivity. Our generation is closer to achieving it: Communicating with someone anywhere in the world is a daily fact: you have a huge net of worldwide interaction that places in our hands this new challenge of learning how to solve conflicts. Learning how to live, as harmoniously as possible. It does not involve losing cultural identity, because the priority of nations has to be valuing the other’s singularity. No one who understands the precious treasure that is being locked into the continuous dialogue among human beings, will rather listen to the stupid and monotonous noise of a projectile that will remind him, he just became less worthy of living in the same land where others build many beautiful things.

¹ Wilbur Marshall. “Urban Language and Reality”. The Macmillan Company. New York. 1939. pg. 21

² Randolph Nesse. Emotional Disorders in an Evolutionary Perspective. British Journal of Medical Psychology. No. 71, page 401. 1998.